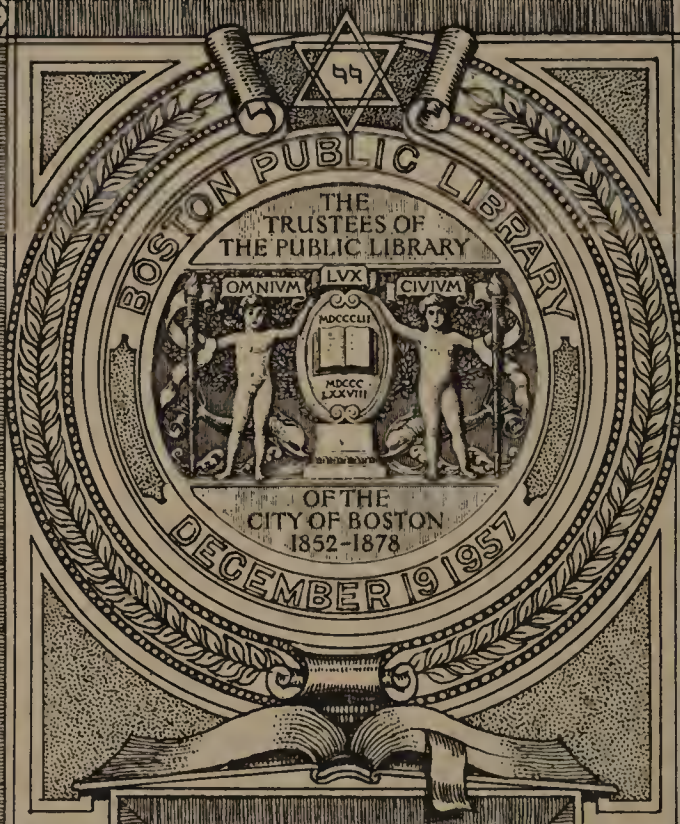


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THE
STORY OF
ADATH ISRAEL

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THE STORY OF
ADATH ISRAEL

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THE STORY OF ADATH ISRAEL

BY · STELLA · D · OBST

ISSUED
on the OCCASION
of the TENTH ANNIVERSARY *of the*
DEDICATION *of the*
PRESENT HOUSE of WORSHIP
of the CONGREGATION



BOSTON · MASSACHUSETTS
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THE STORY OF ADATH ISRAEL

foreword

The story of the Congregation is told briefly in the following pages. The task of gathering the necessary data has been one of unusual interest and satisfaction. The tale here unfolded is merely an outline. Much more remains to be written. At another time, probably when the Congregation celebrates its seventieth or seventy-fifth anniversary, the narrative will be given in greater detail. For the present these few pages, resurrecting an almost forgotten past, will serve to interest all who even indirectly were associated with it, and all who directly are part of the splendid institution that has sprung from it.

T H E S T O R Y O F A D A T H I S R A E L



TEMPLE ISRAEL

THE STORY OF ADATH ISRAEL

IT is known that individual Jews came to Massachusetts prior to the 19th century. The numbers continued small however, until the second half of the century. A small group had gathered in the city of Boston by 1842, when religious services for the first time were held. Some of those who attended these services were William Goldsmith, Charles Hyneman, Jacob Norton, Isaac Wolf, Abraham F. Block and Peter Spitz. For some months these services were held at the homes of those who attended. This continued until February 26, 1843, when eighteen such men formally organized Congregation Ohabei Shalom. Moses Ehrlich was elected president, William Goldsmith vice-president, and Abraham Saling rabbi. In those days the Jewish people lived, with few exceptions, within the limits of Boylston, Washington and Church Streets and Indiana Place. They met for a time at the home of A. F. Block, in a two-story building over his dry-goods store on Eliot Street, between Carver and Pleasant Streets. The new congregation also worshipped for a time at the house of Mr. Saling, and in a house on Albany Street, near Kneeland Street. On March 22, 1845, the Congregation Ohabei Shalom, then having forty members, procured their charter of incorporation. In 1849 the first religious school was established. Among the scholars were Jacob Wolf, Louis Wolf, sons and daughters of

C. W. Rosenfeld, the daughters of William Goldsmith, Fannie and Hannah Weil, the sons of Moses Ehrlich, Elizabeth Levy, and Isaac Weil, who was the youngest pupil.

At that time there was only one other Jewish organization in Boston, a benefit society called the Society of Brotherly Love, whose membership was almost identical with that of the Congregation, with which such close relations were maintained that if a member absented himself from minyan he was fined fifty cents. This society dissolved in 1856, when its funds were divided among the twenty-three members.

On June 25, 1851, Alexander S. Saroni advanced the sum of \$3,417.23, sufficient to purchase land on Warren (now Warrenton) Street, and in September, 1852, a modest wooden structure was dedicated, the first Jewish house of worship in the city. The religious school was held in a room directly opposite.

It was not long, however, before differences of religious opinion arose among the members. Some wished the organization to remain thoroughly and consistently orthodox, others were somewhat more liberally inclined. The climax was reached in 1854, when a new rabbi, Mr. Joseph Sachs, was to be elected. The faction favoring his election seceded, organizing a new Congregation, with Mr. Sachs as their Rabbi, and assuming the title Congregation Adath Israel. In seceding they claimed no part of the legacy of \$3,000 which Judah Touro had left the Congregation Ohabei Shalom, and no rights in the congregational cemetery. They did, however, take with them the shofar and the Sefer Torah given by Mrs. Charles Hyneman. These objects the Congregation still possesses.

In September, 1854, the new organization dedicated a small house of worship on Pleasant Street. Many of

the members still recall its appearance,—a long, narrow, yellow frame structure with a capacity of 250. On the main floor there was but one row of pews, with a few seats about the walls. There was, of course, the usual women's gallery in the rear. The synagogue was part of an estate to which an adjoining house and store belonged. The rental of the estate was \$58 a month, and it was the duty of the treasurer to see that the store and house were let, so as to reduce this monthly expense. The Jewish community of the day must have played but a small part in communal life, for there is absolutely no press reference to the dedication of the synagogue. The Boston Daily Journal of October 2nd does, however, make interesting mention of the first holiday services in the new home of the Congregation: "The present is a most interesting season with the Jewish nation, being near the commencement of their New Year. Services are held at the synagogues in Warren and Pleasant Streets, and they are thronged both at Matins and Vespers. The celebration of the Passover commences, we believe, tomorrow."

Rabbi Sachs ministered to the Congregation for two years. After his departure in 1856, two English Jews, a Mr. Nathan and a Mr. Jacobs, conducted services. Their ministry, however, could have lasted but a short time, for in the same year Rabbi Joseph Shoninger, who had previously assisted Rabbi Sachs, was elected to serve as hazan and teacher for the sum of \$200 a year.

Though Reform Judaism began in Germany as early as 1810 and had been introduced into the United States as early as 1824, and though Congregation Adath Israel was established as a protest against the extreme orthodoxy of the parent body, the services for some time were of a distinctively conservative coloring. The ritual, of course, was in Hebrew. There were no ser-

mons. The women, as may be imagined, had their quarters in the balcony, the men wore hats, and ritual privileges were sold to the highest bidder. Indeed, this was one source of revenue for the Congregation. There were other sources, special offerings on the holidays, donations, fines for absence from services and trustee meetings, and dues, which in 1862 were \$5.25, and in 1866 \$10.25. In spite of this income the Congregation remained poor, as is evidenced by the fact that in 1862 there was but \$5.25 in the treasury. The association was democratic. Members had no choice of seats, but drew lots for them. On holidays, when services were longer than usual, Rabbi Shoninger was assisted by Samuel Strauss, one of the active members of the day. The membership at this time was forty. That a minyan might be present at every service, this membership was divided into groups of eight, who had to appear at stated times. Each group with a Shammos, and the Rabbi made the necessary number for service. To this conscription the members unquestioningly bowed. It was made compulsory also for a minyan to attend every funeral. In 1862 there is mention in the records of \$1.00 being appropriated for a new basin to be placed at the door for ablution purposes.

The religious school occupied a small room in a building across the alley from the synagogue, where three times a week the children came to be instructed in Hebrew and German. In 1863 there were twenty-six pupils. Confirmation, of course, was then unknown in the Congregation. As each boy approached his thirteenth year he was given the instruction necessary for Bar Mitzvah at the home of the Rabbi.

The first death in the Congregation, that of William Weil, occurred in 1858. Due to the fact that the Congregation had no cemetery of its own, the burial took place in Malden. This necessity, however, made the

Congregation realize the importance of procuring a burial plot of its own. A committee consisting of Nathan Wax, Isaac Engel, and Samuel Strauss was accordingly appointed, and shortly thereafter in the same year, 1859, purchased a piece of land in Wakefield for the sum of \$600. The first burial in the new cemetery, of which there is record, was that of Louis Rosenfield, fifteen years of age, who died February 3, 1860. Evidently the absence of a cemetery operated to hinder the growth of the Congregation, for while early in 1859 there were but seventeen members, at the beginning of the following year there were fifty. In spite of this fact the Congregation felt that it had purchased more land than it would ever have occasion to use. On February 11, 1861, part of it was sold to Congregation Mishkan Israel for \$200. August 18, 1862, a second part was disposed of for the sum of \$600 to the Jegar Sahadutha Lodge, now known as Massachusetts Lodge No. 2, I. O. B. B. In 1863 a small chapel was erected on the grounds, the three organizations sharing the expense.

In the first decade of congregational life the problem of the poor was not a particularly pressing one in the Jewish community, as the few needy cases were helped by collections in the synagogue. But with the increasing number of Jews coming to Boston and the hard times incident to the Civil War, it became necessary to devise other ways of meeting the situation. Therefore, in the year 1861 Mr. Nathan Strauss called a meeting in the Pleasant Street Synagogue for the purpose of establishing a Hebrew Benevolent Association, with which the prominent members of the Congregation at once identified themselves. Mr. Nathan Strauss was elected president, Mr. Joseph Benari vice-president, and Rabbi Shoninger, treasurer. This new organization had the unique

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JOSEPH SACKS
1854 - 56



JOSEPH SHONINGER
1856 - 74



SOLOMON SCHINDLER
1874 - 94



CHARLES FLEISCHER
1894 - 1911

FORMER RABBIS OF ADATH ISRAEL

experience of realizing during its first year more money than was actually needed for the support of the poor. Some of the most active workers were Mr. Abraham Einstein, Mr. John H. Bendix, Mr. Charles Morse, and Mr. Jacob H. Hecht.

By 1869 the women of the Congregation apparently felt the need of co-operation in this charitable work, for in that year Mrs. A. Einstein organized the Ladies Hebrew Sewing Circle. The purpose of the organization was to sew for the poor. The interest, however, did not prove lasting, for the society died an early death, being resurrected in 1879 by Mrs. Jacob H. Hecht.

Small though the Congregation was and poor, and conservative in its religious outlook, it still viewed itself as an American institution, as is shown by the fact that on April 18, 1865 the president, Samuel Strauss, called a special general meeting fittingly to mark the assassination of President Lincoln. The following day a memorial service was held in the synagogue at noon. Every member of the Congregation was instructed to close his place of business on that day. Notice of the service was inserted in the Boston Journal and Herald. For thirty days the synagogue was draped in mourning, within and without.

During the fire of 1872, when the centre of the city was so disastrously affected and the merchandise of the large stores was being hurriedly carted to Boston Common, the Congregation voted to offer the use of the synagogue for storage purposes. The offer was thankfully accepted by the Jordan Marsh Co., which for some time filled the little building with part of its salvaged stock.

As stated above the Congregation separated from the parent organization because it desired a somewhat more liberal form of worship. In spite of this fact the reform movement made very little apparent appeal to the mem-

bers for some time. A motion to introduce reform in 1870 was defeated, although there were those who endorsed it. The following year, however, the sentiment must have changed somewhat, because a choral society was organized by Rabbi Shoninger and a small melodeon purchased. In 1872 a committee appointed by the president, of which Joseph Benari was chairman, again brought the matter of reform forward, urging the introduction of some innovation into the service. By 1874 a number of younger people had joined the Congregation, bringing with them an insistence for ritual changes. The growing sentiment soon carried the Congregation before it. July 10, 1874, Dr. Solomon Schindler, of Temple Emanuel of Hoboken, N. J., was elected to succeed Rabbi Shoninger. There were fifty members in the Congregation at this time.

In anticipation of the coming of Dr. Schindler the interior of the synagogue was remodelled, a small cabinet organ was installed, and family pews were introduced. The alterations completed, a formal dedication was held. Dr. Schindler arrived in Boston July 28, and was installed in office September 9th.

A little later the Congregation elected a new secretary, Mr. Solomon Lyons, and a new sexton, Mr. Joseph Guggenheim. Mr. Guggenheim served the rest of his life. Mr. Lyons, save for one year, had an equally unusual record. It is interesting to note the fact that both men were succeeded in office by sons, Mr. Leo Lyons and Mr. A. Guggenheim, who are still continuing the work of their fathers.

Immediately after his arrival Dr. Schindler engaged a paid quartette for the choir. Dr. Werner was the first organist. The observance of the second day of the holidays was at once abolished. Dr. Schindler even suggested the removal of the hats, but this was appar-

ently counted too radical a step and was not granted. Dr. Huebsch's ritual was adopted and German lectures and sermons introduced. The congregation was seeking a new level. The Shammos became the "Messenger," and the Schule the "Temple." Confirmation took the place of Bar Mitzvah. The first class consisted of four members, Samuel Hirshfield, Emma Morse, Cora Stern, and Louis Morse. The Sunday-school quarters proving altogether inadequate, subscriptions for better accommodations were called for, and a room in a store under Parker Memorial Hall on Berkeley Street was hired. The subscriptions met the cost of the rental of this room, but not of the alterations in the synagogue. To meet this deficit the Congregation held a fair in Horticultural Hall, the first Jewish fair in the city of Boston. The function began November 25, 1875, and lasted six days. Mrs. Jacob H. Hecht was in charge. The Boston Post of November 30, 1875, states that \$2,700 in cash and checks was received before the fair opened, and the first day, spite of the cold weather, the receipts were \$500. The donations were many and large, as for instance the gift of a \$600 piano from Bracket & Co., an organ, sewing machines and cooking stoves. The entire sum realized was over \$4,000.

On July 4, 1876, a celebration was held in the Temple to celebrate the 100th anniversary of the signing of the Declaration of Independence.

In November, 1877, the first Thanksgiving Day service was held in the Synagogue. The Governor's proclamation declared that "The harvest inspired the people of Massachusetts to render praise to Almighty God for His providential care in giving us the fruits of the prosperous industry, for the intellectual, social, and civil benefactions, for the redemption of the world by our Lord and Saviour Jesus Christ and for His Holy Word." The Congregation objected to the phraseology

of the proclamation, and declared frankly that the service was being held in accordance with the wish, not of the governor, but of the President of the country.

The sessions of the religious school were Saturday afternoons from 2 to 4, and Sunday mornings from 9 to 12. German and Hebrew constituted the curriculum. Dr. Schindler loved children and never tired of developing new plans for awakening and maintaining their interest. The teachers continued to be volunteers, but one assistant, Dr. Sigmund Polack, was paid. Beginning 1879, the school annually presented a Purim play. The first was given in Turne Halle, charge for admission being made and the proceeds netting \$143. Practically all of these plays were written by Dr. Schindler and regularly scored a success. They were looked upon not merely as religious, but as social functions, holding the interest of the children, and of the grown-ups as well. The present generation well remembers them.

There had been considerable doubt on the part of the members as to whether or not the Congregation had been properly incorporated. Upon investigation it was found that although the date of incorporation on the congregation's seal was 1860, no record of the matter could be found, owing to the loss by fire of certain documents in the State House, among which were probably the first papers of incorporation. The Congregation was therefore obliged to be incorporated again, this time in 1879, when a committee was appointed to draw up a constitution and by-laws.

By 1880 the membership of the Congregation had increased to such an extent that the synagogue, especially on the holidays, could not accommodate those who wanted to attend. On these occasions extra chairs had to be placed in the front of the building. The officers recognized that new quarters would soon have

to be secured. Of course, the question of funds was naturally the pressing problem. A novel solution was found. The cemetery having been graded and divided into lots, it was decided to dispose of these lots by auction, the money so acquired to be used for the erection of a new building, unless two-thirds of the Congregation should vote otherwise. The sale was made in 1880, and the results proving satisfactory, September 21, 1881, a committee consisting of Charles Morse Philip Strauss, and A. H. Moses was appointed to devise ways and means of increasing the sum thus secured, so as to make possible a new place of worship. The need of a change was emphasized by the fact that the lease on the Pleasant Street property was to expire March, 1883.

In the latter year, Mr. E. S. Goulston, Sr., accepted the presidency of the Congregation on condition that the members would support him in the attempt to build a new house of worship which would be worthy of the Congregation and of the city of Boston. Pledges were at once given, and sufficient money subscribed and borrowed to buy a suitable piece of ground on the corner of Columbus Avenue and Northampton Street, on December 7, 1883. The cost of this land was \$11,192. The old Pleasant Street building was subleased to the Congregation Shaaray Tefila. Ground was broken for the new building in May of the year 1884, and on July 9, 1884, the cornerstone was laid. The Congregation at this time comprised about seventy members.

The exercises at the laying of the cornerstone, July 9, 1884, were very interesting. Prayer was offered by Dr. Raphael Lasker, Rabbi of Ohabei Shalom Congregation. Mr. E. S. Goulston, the president, made the introductory remarks, and Rev. Dr. Gustav Gottheil, Rabbi of Temple Emanu-El of New York, delivered the principal address. Rev. Solomon Schindler spoke briefly on "Our Purpose," outlining the future work

of the Congregation, and then the cornerstone was lowered into place by President Goulston and Mr. Louis Hecht, one of the trustees. The box placed beneath the cornerstone contained a history of the Congregation, the invitation to and program of the exercises of the day, copies of the American Israelite, the Jewish Messenger, the Boston Journal, Herald, Globe, Transcript, Traveler, Advertiser and Post of the day before, copies of the addresses of President Goulston, Dr. Gottheil, Rabbi Schindler, Rabbi Shoninger, and Joseph Feldman, autographs of President Arthur and others, a letter from Governor Robinson, and silver and copper coins.

Seven months later the building was completed. The formal dedicatory exercises took place February 3, 1885. Governor Oliver Ames and Mayor O'Brien were guests. The building committee, consisting of Louis Hecht, Phillip Strauss, Jonah Jacobs, Joseph Feldman, Jacob Morse, Daniel Frank, and Jacob H. Hecht, led the procession into the new structure. Ten girls and twenty boys carrying flowers followed. E. S. Goulston, Maurice Stern, Jacob R. Morse, Moses Hecht, Leo Lyons, Henry Block and Benjamin Frank carried the scrolls of the law, four of which had been presented by Mrs. Philip Strauss, Mrs. Jacob H. Hecht, and Mrs. Nathan Rosenfeld. The procession encircled the building three times, after which the scrolls were placed in the ark, which the children banked with the flowers they carried. Following the introductory address by the president, the keys were presented by Minnie Hecht, and accepted by Mr. Goulston. Rabbi Shoninger, Louis Hecht and Jacob Morse kindled the perpetual light. The principal address was delivered by Dr. Isaac M. Wise. There were also addresses by Minot J. Savage, Brooke Herford, Edward Everett Hale, Rufus Ellis, Phillips Brooks and Rabbi Lasker. It was the first

occasion on which Christian ministers had occupied a Jewish pulpit in Boston.

The building was planned by the architects, Weissbein & Jones. The architecture was of Romanesque style, the exterior being constructed of Philadelphian brick with brownstone and terra cotta trimmings. There were three entrances on Columbus Avenue and one on Northampton Street. On the first floor were the Sabbath-school rooms and committee rooms, which were so constructed that they could be thrown open into two large halls. The main floor, in which was the body of the synagogue, was reached by staircases on right and left. The seating capacity was 850. Running across the rear of the building was the pulpit-platform, in the centre of which was the ark, built of solid oak. In front of the ark was the pulpit, and on the left was the organ, which cost \$7,400. The interior walls, ceiling, panels and pews were of brown ash. The cost of this building was \$50,000.

On the evening of the dedication a large ball was given at Mechanics Hall, at which four hundred couples were present. The dedication of the new Temple made rapid congregational progress possible. There was more congregational interest. Further changes in the service were introduced. The ritual remained Hebrew, but the sermons were now delivered in English. There were sixty pupils in the Sunday school. For the first time it was decided to allow the children of non-members to attend. The money made at the annual Purim plays was no longer given over to the treasury of the Congregation, but was set aside for a library fund. In 1886, when the play, 'Prinz oder Schneider' was presented, the sum realized was \$411. In 1891, what with contributions from individuals and the children of the school, the library comprised at least one thousand volumes.

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JACOB R. MORSE



LOUIS STRAUSS



LOUIS HYNEMAN



LEO LYONS

PRESENT OFFICERS OF ADATH ISRAEL

For the first time in the history of the Congregation, Sunday evening lectures were introduced by Dr. Schindler. They attracted communal attention and large audiences, and became a very popular institution. The addresses appeared regularly in the public press. In this way Dr. Schindler became a New England figure, giving his people a place in New England life they had never occupied before. He was frequently a welcome figure on non-Jewish platforms, and was one of the first Jews in New England to be elected on the school committee.

In 1894, after a ministry of twenty years, feeling that a younger man was needed to carry on the work successfully, Dr. Schindler resigned. March 24th of that year his successor, Rabbi Charles Fleischer, a recent graduate of the Hebrew Union College, was elected. His installation occurred in September, on which occasion Dr. Henry Berkowitz, of Philadelphia, delivered a stirring address. Until this very day many of those who were present remember the unusual incident which occurred when a dove flew into the building during the exercises.

Rabbi Fleischer at once had the Congregation join the Union of American Hebrew Congregations and adopt the Union prayer book. He made the observance of Thanksgiving Day in the synagogue a regular institution in 1895. Civil War veterans were invited to the Memorial Day services, which also from this time became an annual institution. It was he who instituted the yearly pilgrimage to the cemetery at Wakefield on the Sunday nearest Memorial Day. Just prior to his arrival in Boston an auxiliary society, consisting of the men and women of the Temple, was formed, Mrs. E. S. Goulston, Sr., being the first president. The organization was established for the purpose of promoting sociability among the members, and of affording the

new Rabbi an opportunity of meeting his people. Soon after his election Rabbi Fleischer became president of the organization. Monthly meetings were held, when papers on Biblical and current topics were presented. At one of these meetings Geraldine Farrar sang when she was but fourteen years of age and before she had gone abroad to study. At another meeting Robert Woods spoke on "Talent Saving Stations Along the Shores of Poverty." It was a discussion of the need of interest in the social problems of the day. The address was so inspiring that as a result of it Meyer Bloomfield was invited to give a course of lectures on social service before the society.

Somewhat later Rabbi Fleischer organized a series of Sunday evening meetings for young people. All were welcome, those of the Temple and those without, Christian as well as Jew. The meetings were well attended, especially by the youth of the North and West Ends. There were addresses and informal discussions. The plan was that of the open Forum of today.

In 1903 an opportunity for disposing of the synagogue building to advantage presented itself, and Rabbi Fleischer urged that it be taken advantage of and a new structure erected elsewhere. The building was sold for \$45,000, and the plot of ground on which the present Temple stands, corner Commonwealth Avenue and Blandford Street, immediately purchased. As temporary quarters the Congregation secured the New England Women's Club room on the second floor of the New Century Building on Huntington Avenue. Here meetings and religious school sessions were held regularly. Services were held in Potter Hall, now the Huntington Avenue Theatre.

An active campaign was immediately inaugurated to secure funds for the new Temple. The slogan adopted by Rabbi Fleischer was "The Temple Must

Be Built.” To this end the men worked energetically, as did the women. The better to co-operate, the women in 1903 organized the Women’s Society of Temple Israel. It was intended that Mrs. Charles Weil should be the first president, but owing to her failing health, she was compelled to decline the position, which Mrs. Daniel Frank then agreed to fill. Mrs. E. S. Goulston became vice-president; Mrs. Nathan Eisemann, treasurer; and Miss Frances Stern, secretary. Many of those still active in the organization were on the original board of directors. Though organized to develop the solidarity of the congregation, to co-operate with the pulpit in every way, and to stress the study and fostering of Jewish ideals, the primary purpose of the organization was to assist in raising funds for the proposed new home of the Congregation. Organized, systematic, enthusiastic co-operation told, so that March 21, 1906, the cornerstone of the new building was laid. Bernard M. Wolf, the presiding officer, gave a brief introductory talk. Prof. George E. Moore, of the Semitic Department at Harvard, brought greetings, and Rabbi Eichler of congregation Ohabei Shalom followed. Rabbi Fleischer then spoke. The following articles were collected in the strong box, which was placed in the cornerstone: The autograph of President Roosevelt; autographic letters from Governor Curtis Guild, Jr., and Mayor Fitzgerald; the history of the Congregation by Rev. Solomon Schindler; the addresses of the speakers; a copy of the American Israelite and the Boston Advocate; a copy of the Globe of the day before; and many other valuable autographs and papers. The stone was placed in position by Mr. Daniel Frank, president of the congregation. The committee in charge of the exercises was Bernard M. Wolf, chairman; Abraham Koshland, secretary; Abraham Asher, Louis Baer, G. E. Beekman, William Bloom, Max Brummel, David A. Ellis, Ludwig Eise-

T H E S T O R Y O F A D A T H I S R A E L



RABBI HARRY LEVI

THE STORY OF ADATH ISRAEL

mann, Rabbi Fleischer, Mark Gallert, Samuel Gryzmish, Harry Liebman, and Moses M. Morse.

The dedication exercises took place Sunday afternoon, September 1st. The following program was presented:

ORGAN, “ <i>Moderato in B. Major</i> ”	RHEINBERGER
QUARTETTE, “ <i>While the Earth Remaineth</i> ”	TOURS
OPENING PRAYER	RABBI M. M. EICHLER
DELIVERY OF KEY	MISS FANNY FRANK
ACCEPTANCE OF KEY AND DELIVERY OF BUILDING	
	SAMUEL SHUMAN, <i>Chairman Building Committee</i>
ACCEPTANCE OF BUILDING	DANIEL FRANK, <i>President</i>
QUARTETTE, “ <i>O Send Out Thy Light</i> ”	CALKIN
LIGHTING PERPETUAL LAMP	MRS. JACOB H. HECHT
BENEDICTION	RABBI SOLOMON SCHINDLER
ADDRESS	REV. EDWARD EVERETT HALE
SOLO, MR. HOBBS, “ <i>If With All Your Hearts</i> ”	MENDELSSOHN
SERMON	RABBI STEPHEN S. WISE
SOLO, MRS. CHILDS, “ <i>Let Thine Hand Help Me</i> ”	HANDEL
DEDICATORY ADDRESS	RABBI CHARLES FLEISCHER
HALLELUJAH CHORUS	BEETHOVEN

Mrs. Jacob H. Hecht, in kindling the Ner Tomid, spoke as follows:

“As a member of this Congregation, I thank you for the honor you have accorded me, and as a woman I deem it a special and sacred privilege to kindle the perpetual light, symbol of our holy faith. May its gentle beams penetrate our hearts and our homes, enveloping us in the life and love of Judaism. May its rays never cast a shadow of sorrow or pain to mar the relations of man to man, or man to God. May it rekindle by its light the teachings of the past, to become the ideals and practices of the future. May its beams continually shine out the truths that have made Judaism what it is today and what it promises to be for all time,—the religion of the world.”

In his address Rabbi Fleischer referred to Rabbis Shoninger and Schindler, his predecessors, who were seated on the platform, as his father and grandfather.

The cost of the new Temple was \$175,000.

Once within the new home Rabbi Fleischer immediately inaugurated religious services on Sunday. He also instituted the custom of exchanging pulpits with ministers of the Christian faith. Noted Jewish and non-Jewish figures were invited to address the congregation. Julia Ward Howe, Mayor A. Livermore, Alice Stone Blackwell, Edwin D. Meade, Charles G. Ames, Thomas Wentworth Higginson, Dr. Van Ness, Dr. Dole, and others were thus heard. Union Thanksgiving services were also introduced. For a number of years Rabbi Fleischer and Dr. Van Ness alternated in holding these services in their respective places of worship.

June, 1911, Rabbi Fleischer resigned and was succeeded September of the same year by Rabbi Harry Levi, who for fourteen years had been in charge of a congregation at Wheeling, W. Va. Since his coming the congregational activities in force before his day have been supplemented and extended. When the new Temple was dedicated the membership was 140. It is now

380. The Religious School had 100 children. It now has almost 300. The school has so badly overtaxed the capacity of the vestry that a second school with sessions in the afternoon has had to be established. Until 1911, the teachers were all volunteers, but since then all have been paid. A third school with an enrollment of almost 150 is conducted in the North End by the Sisterhood, as the Women's Society has been known since 1913. Here too the teachers are paid. Sunday services are still held, with capacity gatherings regularly. Saturday services are held the year round and have been since 1912. Each service has its own choir, the combined forces numbering 40 voices. Since 1908 the choir has been under the direction of Mr. Henry L. Gideon. A Brotherhood was organized in 1914. It now has a membership of 285. In 1915 a Young People's Society was established. Its membership is 100. Both have co-operated actively with the Sisterhood in furthering congregational and communal interests. The real inspiration of the Congregation has been the Sisterhood. Organized originally to raise funds for the erection of the Temple, it has, since the structure was completed, given itself whole-heartedly and successfully to the prosecution of every kind of work that would make the Congregation a vital asset to local and national Jewish life. Under its direction, social functions and entertainments of various kinds are given frequently in the vestry. Special programs are arranged for the holidays. On Pesach for three years now a seder service has been held in the vestry. Last year almost 300 people attended. Every Succoth for some nine years hundreds of children have been gathered in the Temple for a beautiful Harvest service. Mrs. E. S. Goulston, Sr., has been in charge of this function since first it was introduced. This year over 400 children attended. Jewish young men and women from other cities, attending

school or college in or about Boston have been welcomed to the Temple, and the homes of members, and have been cordially entertained. Temple Bulletins have been sent them regularly. Special affairs have been arranged for them. Seats have been reserved for them at services. They have been visited when ill, and counseled with, when in trouble. A wonderful exhibit of Jewish ceremonial objects was arranged in March, 1914. Thousands of people, Jewish and non-Jewish came to witness it. The success of the affair resulted in the beginning of a permanent collection of ceremonial objects for the Temple. Some 150 interesting articles have already been gathered. Fourteen blind children from Perkins Institute have for some years been brought weekly by Mrs. L. Rosenbaum to our religious school and Temple services. Two were members of last year's confirmation class, and acquitted themselves very creditably. Thousands of dollars have been subscribed for worthy philanthropic purposes. The Sisterhood has for some time given a Biennial Fair, with the proceeds of which it has managed to finance its various interests. The last Fair netted more than \$5,000. The organization has given not only money but also personal service to worthy causes. Some 100 of its members have for years met in the vestry to sew for the poor. For months members have met weekly to assist the Red Cross. Study classes have been established and directed successfully. There have been classes in Judaism, Jewish history, and Jewish literature. This year there will be classes in Current Jewish Events and Hebrew. All these classes have been in charge of the Rabbi. The Society became part of the National Federation of Temple Sisterhoods in 1913, and has since co-operated enthusiastically with the larger body. Each year it has contributed the major portion of a complete scholarship to the Hebrew Union College.

THE STORY OF ADATH ISRAEL

With the Brotherhood last year it offered a series of lectures on "Social Service" by Rabbi Sidney Goldstein, of New York City. Both organizations are busily engaged now in redeeming the pledge of \$10,000 made by the representatives of the Congregation to the Union of American Hebrew Congregations at its bi-ennial session in Baltimore last January. The Union, and the National Federation of Temple Sisterhoods will be the guests of the Congregation in Boston in 1919.

It is a far cry from 1854 to 1917, from the little Synagogue on Pleasant Street to the Temple on Commonwealth Avenue, and from the little band of men and women who then constituted the Congregation to the large number who compose the organization today. Adath Israel is now unquestionably the strongest individual Jewish institution, the most influential Congregation in New England. And it deserves its position. Its strength, its numbers, its influence make it a power, but also give it responsibilities which to the measure of its capacity it is trying to meet. With God's help it must grow, not only in strength, but also in service. Its story is interesting and satisfying. May the chapters to be contributed by the still unknown future prove worthy of those already written.

THE SYMBOLISM OF TEMPLE ISRAEL

By CLARENCE H. BLACKALL, *Architect*

THE first idea intended to be conveyed by the exterior is that of unity, emphasized by the central dome. The second idea is that of simplicity. The exterior is kept severely free from any detracting detail, the wall surfaces are perfectly plain and unbroken and there is no cornice or projecting moulding at the top to detract from the general unity of the design or to make the dome seem any less a part of the whole. This idea of unity and simplicity I have assumed to be typical of the Jewish faith. The idea of unity, of a single dominant feature, to my mind also emphasizes the Jewish monotheistic conception of God.

The shape of the lamp standards at each side of the entrance is taken from one of the earliest known examples of architecture, the rock-cut temples of Benni Hassan, in Upper Egypt. And as this is typical in a way of the beginnings of architecture, it seemed to me appropriate to use it in a temple for the religion which has come to us from the most ancient time.

The windows on each side are seven in number. Seven is historically a perfect number in Jewish art and literature, and the number recurs in many passages in the old scripture as indicating completeness.

The band with the inscription carried around near the top of the walls recalls, and, in a way, emphasizes, the

phylacteries or bands with inscriptions thereon which were bound around the head of the Jews in connection with certain of the prayers.

The walls of the Temple are faced with marble. The walls themselves are constructed of concrete cast in a single block, carrying out again the idea of unity, and also carrying out the idea suggested in the Bible in the descriptions of the building of Solomon's Temple, where it is said that not a sound of hammer was heard during the building of the Temple. The work is cast in place and represents one homogeneous structure, thoroughly typical of the Jews and their faith.

The form of the two towers, or pylons, on each side of the front of the Temple, was derived from what is believed by many competent authorities to have been the outline of the front of the Temple built by Solomon. This form has been taken as symbolic of the Temple and is repeated in several features in the interior of the building.

Grouped about the central large dome are four small domes, representing the spread of the influence of Jewish thought and faith to the four points of the compass.

The interior of the Temple is covered by a low springing dome, recalling in its shape, a tent, symbolic of the nomadic origin of the Israelitish people. Around the upper part of the dome are twenty-four small windows, the twelve months and the twelve tribes, the idea being that this would serve as a suggestive background for future decoration.

The organ pipes above the choir gallery, are displayed radially from the center and are shaped like trumpets. The trumpet is always associated symbolically with victory and conquest, and to that extent symbolizes the confident world-outlook of the Jewish faith. The ark is

built of onyx, one of the most precious stones mentioned in the adornment of Solomon's Temple. The columns on each side are of bronze, designed from the description in Ezekiel of the columns which stood on each side of the entrance to the Holy Place in Solomon's Temple. The opening in the ark is veiled by a curtain, the veil of the Temple which always hung before the Holy of Holies. The interior of the ark is lined with cedar wood, the material of which the ceilings of Solomon's Temple were built, and the shape of the ark itself recalls the Temple form of the exterior pylons.

In the wood panelling on each side of the ark there is in the cornice a highly conventionalized symbol of eternity, suggested by the winged globe and serpents, a familiar form in Egyptian art and used therein to designate eternity, being thereby symbolic of the permanence of the Jewish faith.

In the two chairs, one on each side of the ark, is again repeated the pylon Temple form. On each side of the back is an inlay of gold glass mosaic intended to symbolize Aaron's rods which budded and which were kept in the ark in the old Temple. The forms are essentially a bundle of rods with a species of lotus blossom at the tips. On the face of each of the arms is an inlay of the Shield of David, a double interlaced triangle, and below it a bit of conventional mosaic work suggested in form by some of the old work from Asia Minor, of Semitic origin.

The pulpit is in white onyx, symbolic of the pure faith which the Bible teaches. Here again is repeated in a slightly modified form, the pylon Temple shape. On the face of the pulpit are two palm branches in glass mosaic, symbols of victory and associated as such always with the announcement of the divine word. In the centre of the face of the pulpit appears again the Shield of David.

The ends of the pews are fashioned to recall again the pylon Temple shape. This shape also appears in the finish about the doors leading from the auditorium. It appears on the stair posts in the rear, on the backs of the electric brackets, and on the frame about the memorial window on the easterly staircase.

In the entrance vestibule there are two standards fashioned to simulate palm trees with branching leaves at the top, among which are arranged the lamps. This is in a way to symbolize the oriental origin of the Jewish people and faith and the associations with the land where the palm grows. The palm, too, has always been a symbol of prosperity and plenty.

On the platform of the auditorium at each side are seven-branched candlesticks, the details of which are taken from an old Phoenecian coin dating from about the time of the early Jewish kings.

The central chandelier takes the form of a Shield of David, with drooping palm branches over the top. Likewise, the ceiling lights under the balcony are in the form of the Shield of David.

In the stained glass windows the Temple pylon shape is introduced, and in the window under the organ pipes there are combined twelve escutcheons representing the twelve tribes of Israel arranged about a central point with radiating rays, symbolic of the Jewish religion which has spread its illuminating light over the whole world.

T H E S T O R Y O F A D A T H I S R A E L

The following is as complete a list of the officers of the Congregation as could be determined from the records.

PRESIDENTS

MOSES EHRLICH	1854 - 1862
B. HEINEMAN	1862 - 1863
SAMUEL STRAUSS	1863 - 1866
JOHN H. BENDIX	1866 - 1869
H. WEIS	1869 - 1870
CHARLES MORSE	1870 - 1872
JOHN PHILLIPS	1872 - 1873
JOHN BENDIX	1873 - 1876
CHARLES MORSE	1876 - 1883
E. S. GOULSTON	1883 - 1885
LOUIS HECHT	1885 - 1902
JACOB MORSE	1902 - 1904
DANIEL FRANK	1904 - 1911
LOUIS STRAUSS	1911 - 1915
JACOB R. MORSE	1915 -

VICE-PRESIDENTS

SAMUEL STRAUSS	1862 - 1863
NATHAN WAX	1863 - 1866
B. HEINEMAN	1866 - 1867
CHARLES MORSE	1867 - 1869
B. HEINEMAN	1869 - 1870
NATHAN WAX	1870 - 1873
SOLOMON BACHARACH	1873 - 1875
CHARLES MORSE	1875 - 1876
E. S. GOULSTON	1876 - 1877
ISAAC ENGEL	1877 - 1880
J. M. GATTMAN	1880 - 1881
H. SCHWARTZENBERG	1881 - 1882
ISAAC ENGEL	1882 - 1883
E. W. FRANK	1883 - 1885
HENRY STRAUSS	1885 - 1888
GATES BARNET	1888 - 1890
E. S. GOULSTON	1890 - 1893
JACOB MORSE	1893 - 1902
ADOLPH ERLEBACH	1902 - 1904
JACOB R. MORSE	1904 - 1915
LOUIS STRAUSS	1915 -

T H E S T O R Y O F A D A T H I S R A E L

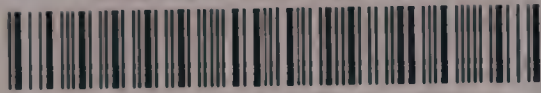
SECRETARIES

JOSEPH SHONINGER	1863 - 1867
JOHN PHILLIPS	1867 - 1868
PHILIP STRAUSS	1868 - 1869
S. WOLF	1869 - 1875
SOLOMON LYONS	1875 - 1881
JACOB MORSE 1st 6 months	1881 - 1882
ISAAC WEIL 2nd 6 months	1881 - 1882
SOLOMON LYONS	1882 - 1899
LEO LYONS	1899 -

TREASURERS

SAMUEL STRAUSS	1862 - 1863
NATHAN WAX	1863 - 1866
CHARLES MORSE	1867 - 1869
B. HEINEMAN	1869 - 1870
NATHAN WAX	1870 - 1873
SOLOMON BACHARACH	1873 - 1875
CHARLES MORSE	1875 - 1876
PHILIP STRAUSS	1876 - 1893
E. S. GOULSTON	1893 - 1899
FERDINAND ABRAHAM	1899 - 1901
LOUIS STERN	1901 - 1911
LOUIS HYNEMAN	1911 -

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